Copies of Two Papers

Written by the Late KING

CHARLES II.

OF BLESSED MEMORY.

The First Paper.

THE discourse we had the other day, I hope satisfied you in the main, that Christ can have but one Church here upon Earth, and I believe that it is as visible as that the Scripture is in Print; That none can be that Church, but that, which is called the Roman Catholick Church. I think you need not trouble your self with entring into that Ocean of particular disputes, when the main, and in truth, the only question is? Where that Church is, which we profess to believe in the two Creeds? We declare there to believe one Catholick, and Apostolick Church, and it is not left to every phantastical man's head to believe as he pleases, but to the Church, to whom Christ left the power upon Earth to govern us in matters of Faith, who made these Creeds for our directions. It were a very Irrational thing to make Laws for a Country, and leave it to the Inhabitants to be the Interpreters and Judges of those Laws; For then every man will be his own Judge, and by consequence no such thing as either Right or Wrong. Can we therefore suppose that God Almighty would leave us at those uncertainties, as to give us a Rule to go by, and leave every man to be his own Judge? I do ask any ingenuous man, whether it be not the same thing to follow our own phancy or to interpret the Scripture by it? I would have any man shew me, where the power of deciding matters of Faith is given to every particular man. Christ left his power to his Church even to forgive Sins in Heaven,

and left his Spirit with them, which they exercised after his Resurrection: First by his Apostles in these Creeds, and many years after by the Council at *Nice*, where that Creede was made that is called by that name, and by the power which they had received from Christ, they were the Judges even of the Scripture it self many years after the Apostles, which Books were Canonical and which were not. And if they had this power then, I desire to know how they came to lose it, and by what Authority men separate themselves from that Church? The only pretence I ever heard of, was, because the Church has failed in wresting and interpreting the Scripture contrary to the true sence and meaning of it, and that they have imposed Articles of Faith upon us, which are not to be warranted by Gods word? I do desire to know who is to be Judge of that, whether the whole Church, the Succession whereof has continued to this day without interruption, or particular men who have raised Schisms for their own advantage?

This is a true Copy of a Paper I found in the late King my Brothers strong box written in His own hand.

JAMES R.

The Second Paper.

IT is a sad thing to consider what a world of Heresies are crept into this Nation; Every man thinks himself as competent a Judge of the Scriptures as the very Apostles themselves; and 'tis no wonder that it should be so, since that part of the Nation, which looks most like a Church, dares not bring the true Arguments against the other Sects, for fear they should be turned against themselves, and confuted by their own Arguments. The Church of *England* (as 'tis call'd) would fain have it thought, that they are the Judges in matters Spiritual, and yet dare not say positively that there is no Appeal from them, for either they must say, that they are infallible (which they cannot pretend to) or confess that what they decide in matters of Conscience, is no further to be followed, than it agrees with every mans private judgment. If Christ did leave a Church here upon Earth, and we were all once

of

of that Church, how? and by what Authority, did we ſeparate from that Church? If the power of Interpreting of Scripture be in every mans brain, what need have we of a Church or Churchmen? To what purpoſe then did our Saviour, after he had given his Apoſtles Power to Bind and Looſe in Heaven and Earth, add to it, that he would be with them even to the End of the World? Theſe words were not ſpoken Parabolically, or by way of Figure. Chriſt was then aſcending into his Glory, and left his power with his Church even to the End of the World. We have had theſe hundred years paſt, the ſad effects of denying to the Church that Power in matters Spiritual, without an Appeal. What Country can ſubſiſt in peace or quiet, where there is not a Supream Judge from whence there can be no Appeal? Can there be any Juſtice done where the Offenders are their own Judges, and equal Interpreters of the Law, with thoſe that are appointed to adminiſter Juſtice? This is our Caſe here in *England* in matters Spiritual; for the Proteſtants are not of the Church of *England*, as 'tis the true Church from whence there can be no Appeal; but becauſe the Diſcipline of that Church is conformable at that preſent to their fancies, which as ſoon as it ſhall contradict or vary from, they are really to embrace or joyn with the next Congregation of people, whoſe Diſcipline and Worſhip agrees with their opinion at that time, ſo that according to this doctrine there is no other Church, nor Interpreter of Scripture but that which lies in every mans giddy Brain. I deſire to know therefore of every ſerious conſiderer of theſe things, whether the great work of our Salvation ought to depend upon ſuch a Sandy foundation as this? Did Chriſt ever ſay to the Civil Magiſtrate (much leſs to the People) that he would be with them to the End of the World? Or, did he give them the power ro forgive Sins? *St. Paul* tells the *Corinthians*, ye are Gods Husbandry, ye are Gods Building; we are Labourers with God. This ſhews who are the Labourers, and who are the Husbandry and Building; And in this whole Chapter and in the preceding one, St. *Paul* takes great pains to ſet forth that they, the Clergy have the *S*pirit of God, without which no man ſearcheth the deep things of God; and he concludeth the Chapter with this verſe, For who hath known the mind of the Lord that he may inſtruct him? But we have the mind of Chriſt. Now if we do but conſider in human probability and reaſon, the powers Chriſt leaves to his Church in the Goſpel, and *St. Paul* explains ſo diſtinctly afterwards, we cannot think that our Saviour ſaid all theſe things to no purpoſe; And pray conſider on the other ſide, that thoſe, who reſiſt the truth, and will not ſubmit to this Church,

draw their arguments from Implications, and far fetched Interpretations, at the same time that they deny plain and Positive words; which is so great a Disingenuity that 'tis not almost to be thought, that they can believe themselves. Is there any other foundation of the Protestant Church, but that if the Civil Magistrate please, he may call such of the Clergy as he thinks fit for his turn at that time; and turn the Church either to *Presbitery*, *Independency*, or indeed what he pleases? This was the way of our pretended Reformation here in *England*; and by the same Rule and Authority it may be altred into as many more Shapes and Forms as there are Fancies in mens heads.

This is a true Copy of a Paper written by the late King my Brother in his own hand, which I found in his Closset.

JAMES R.

79968